



THE ROCK

Anglican Parish of
Cabersham Saint Peter,
Dunedin, New Zealand

August 2017—Trinity—Ordinary Time



The Value of Marian



Shrines

By The Vicar

I have been to three Marian shrines, Our Lady of Knock, Queen of Ireland, Our Lady of Montserrat in Catalonia, Spain and the Anglican Shrine of our Lady of Walsingham in Norfolk. All of these visits were out of the pilgrimage season on a routine day. The first shrine I mentioned did nothing for me. It felt like a much commercialised site with a lot of gimcrack tat on sale and a large unlovely modern church designed to pack in the pilgrims as expeditiously as possible. The other two left a



a glass case. You briefly pause, say a prayer, kiss the glass case and move on down the staircase on the other side of the altar so as to give the long winding queue of other pilgrims the chance to do the same. The black wooden statue of the Virgin is exquisitely beautiful. It is thought to be a Romanesque statue carved in the 12th century.

All that remains of the medieval shrine of Our Lady of Walsingham is the high stone gable of part of the monastery which was originally there. Henry VIII closed the shrine down at the same time he abolished the monasteries. One can note that he had gone to pray at the shrine early in his reign to request the gift of a male heir. The shrine church which is there today is of course the creation of Father Hope Patton, the remarkable 20th century Anglo-Catholic,



The Basilica of our Lady of Montserrat.

PHOTO.: INQUIRER.NET.

profound impression on me.

The mountains of Serrat are a several hours' train journey from Barcelona. From the train station you ascend the mountain on a funicular railway with low clouds scudding over the sharp mountain peaks, which helps to create a somewhat mystical atmosphere. On arrival you find yourself in front of an art gallery filled with most attractive paintings. Beyond that is the shrine church, a large, dark, numinous space. As is the Spanish custom the pilgrims ascend a staircase on one side of the high altar to come up behind the top of the altar where the statue of our Lady of Montserrat is contained in



The Shrine of Our Lady of Walsingham.

PHOTO.: WALSHINGHAMANGLICAN.ORG.UK.

who single-mindedly laboured over many years to restore the shrine of our Lady of Walsingham. Since his day other hospitality buildings have been erected and a well organised pilgrimage reception infrastructure is in place.

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The Value of Marian Shrines



(Continued from page 1)

Why Marian shrines matter is why Mary matters—they are a focus for belief in and devotion to the incarnation of our Lord Jesus Christ. The stories of how they came to be can often be taken with a pinch of salt. I don't believe that the holy house flew from the Holy land to Walsingham, or that the statue of the Virgin of Montserrat was miraculously found in a niche in the mountain. Yet God has taken these places and used them to become a special place where prayer is effectual, where pilgrims can feel the presence of God in a tangible way and where Mary can introduce the doubting, the anxious, the sick and the lost to her Son, as she no doubt did during her earthly life. Mine is if you like a de-mythologised view of Marian shrines. What they offer as contact places between heaven and earth far outweighs the dubiousness of the pious legends which sometimes surround their beginnings.

Our Lady of Walsingham.

IMAGE: PHOTOBUCKET.COM.

There are Marian shrines too that encapsulate the longings and the sufferings of a people. The black Madonna of our Lady of Czestochowa at the monastery of Jasna Gora in Poland embodies the heartfelt desire of the Polish people to be free of foreign oppression and to live under the sovereignty of God.



Our Lady of Montserrat.

PHOTO.: CATHOLICTRADITION.ORG.

At Montserrat I was captivated by the mystical atmosphere of the mountain top shrine site, the beauty of the black Madonna and by the ardent devotion of the pilgrims. At Walsingham I was drawn in by the rural serenity of the north Norfolk village and the very English statue of our Lady of Walsingham. I had come prepared to be underwhelmed and came away feeling at peace and reassured that there was something very genuine and worthwhile going on there.

We will be trying to access something of the spiritual resources of the Walsingham shrine in our Walsingham quiet day on Saturday, 9 September. Since a parish pilgrimage to there would be a major challenge in terms of time, money and organisation we will bring something of Walsingham to South Dunedin. Apart from the usual worship opportunities you would expect on such a day we will be watching the film *England's Nazareth*, kindly made available by David and Wendy Stocks. David Hoskins is bringing together a montage of recent images and news items from the shrine. We will spend some time in silent prayer before the Blessed Sacrament (Exposition) and there will be a guided meditation to bring our times of shared prayer to a close.

Then, after Evensong and Benediction some good food and wine will be provided to bring our celebration of Walsingham to a fitting conclusion.

Do join us (and let the Vicar know you will be attending). ☒

Our Lady of our Lady of Czestochowa .

PHOTO.: CHURCHMILITANT.COM.

Letters

The Rock welcomes letters to the Editor. Letters are subject to selection and, if selected, to editing for length and house style. Letters may be :

Posted to : The Editor of The Rock,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to:
TheRockEditor@stpeterscaversham.org.nz

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar, c/- The Vicarage as above

Or email:
AskTheVicar@stpeterscaversham.org.nz

ASK THE VESTRY

Questions about the secular life and fabric of the parish may be:

Posted to : Ask The Vestry, c/- The Vicarage as above

Emailed to:
AskTheVestry@stpeterscaversham.org.nz

The Articles of Religion

ISSUED BY THE CONVOCATION OF CLERGY OF THE CHURCH OF ENGLAND IN 1571

XIII. Of Works before Justification. Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.



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THE MERCHANT NAVY (M. N.)



(1) How it worked

By Ian Condie

We begin a series describing how British merchant shipping operated in our sea dog's heyday.



lease understand that the heading is misleading. The M.N. did not exist in the sense that the Royal Navy did and does. There was no

men who are wondering what sort of ship she is and are thinking of signing on. If they decide to do that, they will put their names on the list at the 'Shipping Office', where the

Very well, the master has signed the Articles promising each member of the crew specified pay and conditions. It is the turn of the crew to 'sign on'. This they do in front of the B.o.T.

central authority except in matters of basic safety and international law. The M.N. really consisted of a number of British companies which operated their own fleets of ships.

Companies varied greatly in the number and type of ships they owned or operated, what their rates of pay were, what sort of crews they employed, what sort of accommodation they provided, what cargoes they specialised in and where they traded to.

The British B.o.T. (Board of Trade, a government department) insisted that certain positions be filled by persons holding qualifications for which they had been examined by the Board.

Back in the last decades of the last century British ships traded literally all over the world. Some were on regular trade routes and others were tramps—going wherever they could find a cargo. Some specialised in carrying oil, some passengers, some refrigerated goods or almost any combination.

Some picked up crew wherever they could, some changed crews each time they returned to Britain, some used crew from India, some from China and some from the West Indies but the ships' officers were British because by law they had to hold British certificates. What follows, however, will refer to ships on the regular run between Britain, New Zealand and Australia.

Let us begin with an imaginary vessel, the s.s. *Caversham*. She is lying in the Royal Albert Dock, London, loading a general cargo destined for Port Chalmers and Wellington. At the moment she is being looked after by relieving staff and the Shore Gang—men whose seagoing days are over—but sailing day is approaching and a few strangers might be seen wandering about the ship. They will

Board of Trade Shipping Master is. Their credentials and record will be examined by the Shipping Master and an official of the shipping company and those who prove suitable will be told to present themselves on board at a certain time and date to sign on.

The next person to act will be the Master (Captain is a purely honorary title), who is appointed by the shipping company. He must be the first to sign the Articles of Agreement which is a real agreement and it is one between the crew individually and the Master, not the company. The Master is, or was, something of an anachronism. He really was responsible for everything on his ship; for the safe navigation; the safety of the equipment; the health of the crew and the amount of food supplied. Among his powers was the authority to inflict fines without reference to a court of law! He had to have passed an examination and obtained a Certificate of Competency as Master F(oreign) G(oin)g which had entailed years of actual sea service and passing the grades of Second Mate and Mate on the way, all of which had meant study at various colleges and week long examinations culminating in the dreaded 'orals', *viva voce* examinations during which the examiner could ask almost anything at all.

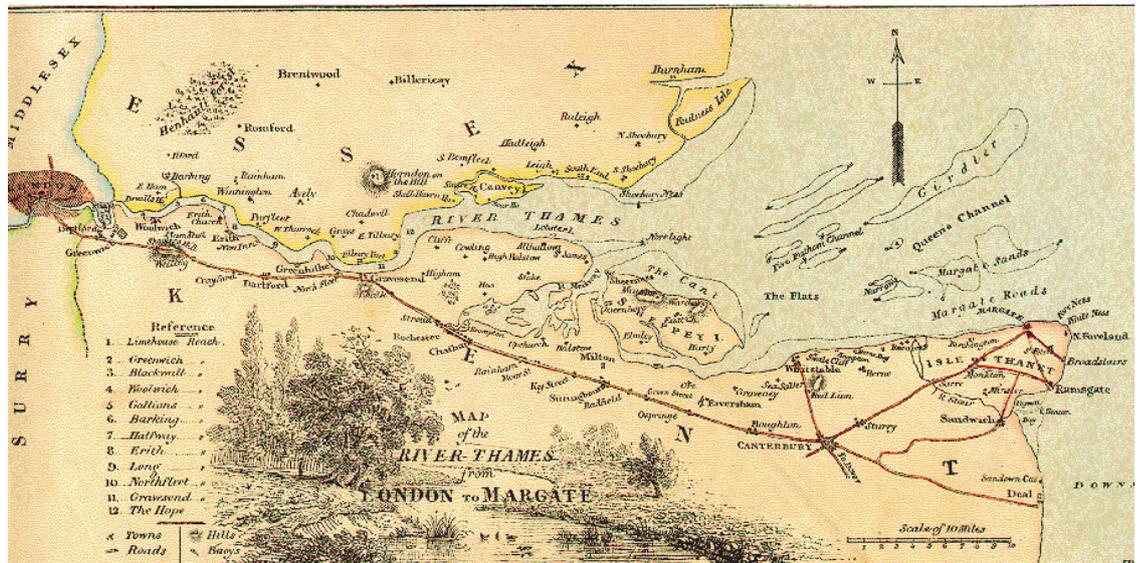
Shipping Master and perhaps one or two, noting the name of the ship's Master, might change their minds! They will be told when they should report for duty and pay will commence on that day. The officers will sign on too but will be full time employees of the ship owner and will be sent to a ship as required.

Sailing day arrives at last. The final piece of cargo is loaded and the hatches battened down. The crew will be aboard, the last of the shore staff gone and as soon as the Dock Pilot comes aboard, the gangway is raised and the intricate job of pushing and pulling the ship by the tugs through the cutting into the K.G.v [King George 5th—Ed] dock and then into the locks begins.

The Dock Pilot leaves as soon as the inner gates close and he is replaced by the River Pilot. The River Thames is, or was, a very crowded stream and as soon as the outer gates open, the River Pilot takes charge of the ship and she is eased out into the river, turned and off she goes downstream.

The pilot takes charge but although he gives the orders, the Log Book will record "helm

(Continued on page 6)



"The Channel Pilot will take over at Gravesend and guide the ship safely through the intricate channels of the Thames Estuary".

IMAGE: THAMES.ME.UK.



Nutritious

Olive oil, tomatoes and the Mediterranean diet in New Zealand



By Alex Chisholm

Tomatoes and olive oil are both foods associated with the Mediterranean and there is continuing evidence that the Mediterranean diet provides documented health benefits. Extra virgin olive (EVO) oil is the richest natural dietary source of the monounsaturated fatty acid oleic acid and this is one of the key components of the healthy Mediterranean diet. It is obtained exclusively from fresh and healthy olives from



the tree (*Olea europaea* L.) by gentle physical methods under low thermal conditions (<27°

C). Due to the many minor constituents with protective effects which are also found in the oil it can be consumed as a natural product. Spain is by far the largest producer of EVO oil in the world, accounting for approximately 50% (~1,600,000 tons) of total global production in 2012. However with the increasing recognition of the unique health properties of this oil it is being produced in many countries outside the Mediterranean region including New Zealand. Close to home it is produced in Central Otago. An interesting description of the product as well as the issues involved in growing olives in Central is provided in an *Otago Daily Times* article by Charmian Smith <https://www.odt.co.nz/lifestyle/food-wine/olive-know-how-grows-central-otago>.

Her description of the flavours of Central Otago oil—it tends to be 'green, grassy and pungently peppery, savoury rather than mild and sweet as is typical for riper northern oils'—is echoed by a researcher writing about olive oil from Greece, '...good oil again like good wine takes on different characteristics as it travels down your throat it can be peppery or grassy, it can taste of apples or artichokes or nuts, and like wine each virgin olive oil has its own identity'. Good oil is best consumed unheated as this will preserve the minor but protective constituents and allows you to fully experience the subtle flavours. Not so long ago I was given some EVO oil from Central Otago. It has the distinctive peppery flavour and combines well with savoury dishes as well as giving a bit of pizzaz to milder tasting salads or vegetables. However, to experience the full flavour I take a little on its own. In the colder weather I add a small amount to a bowl of already heated tomato based vegetable soup with legumes. This not only enhances the flavours but will also increase the bioavailability and thus the absorption of lycopene from the tomatoes and β -carotene from the carrots. Beta carotene in cooked carrots and lycopene in cooked tomatoes are heat stable and more bioavailable from cooked than raw foods. Individuals in the Mediterranean regions present with lower risk for several important chronic diseases. Vegetables and fruit in

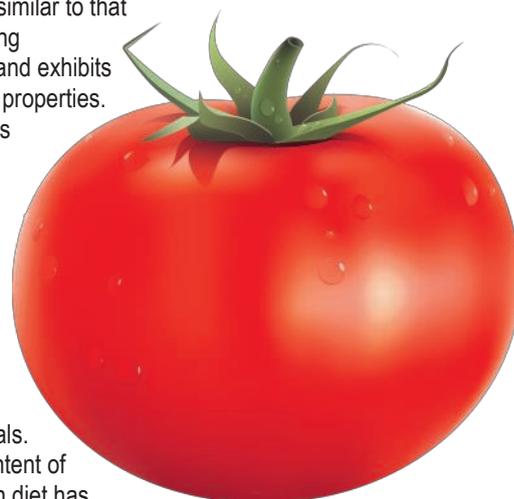
general and cooked tomatoes together with olive oil appear to be nutritional traditions which contribute to this lower risk.

Emerging evidence suggests that health effects may also relate to other constituents, in particular flavonoid (phenolic) compounds. For instance, EVO oil contains oleocanthal, a phenolic that binds to special receptors in the body. It causes a characteristic burning throat sensation, similar to that induced by chewing uncoated aspirin and exhibits anti-inflammatory properties. New Zealand does produce other healthy and good tasting oils such as Avocado, Walnut and Hazelnut, but they have so far been mainly researched in smaller clinical trials.

The higher fat content of the Mediterranean diet has not been shown to be the factor associated with weight gain and the Mediterranean dietary pattern has been proposed as appropriate for the treatment of Nonalcoholic Fatty Liver Disease, an emerging major global health burden. 



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http://www.medscape.com/viewarticle/882651_print

In Saint Peter's Garden



By Warwick Harris

Olive from Jerusalem

The olive tree in the corner by the north entrance of Saint Peter's has been of interest to me since I first saw it. Recently, in a fleeting question to Rosemary Brown, I asked if she knew who had planted the tree. Her brief reply was that "it was an olive plant brought from Jerusalem".

Therein probably lies an interesting story which perhaps is in Saint Peter's records. I'll leave that story to someone else to reveal, but for now write a little about how olives have found a place in New Zealand.

The Saint Peter's olive is planted in the best possible place in the Church grounds to meet its needs for survival and growth.

That is in a sheltered corner on the north side of the Church. However, even though the conditions in that corner have allowed the tree to grow, flower, and set fruit, the fruit are not good enough to provide harvestable olives.

The olive fruit set are not much bigger than a grain of wheat when they fall in autumn and at the same time the tree sheds many of its leaves although it remains evergreen. I've noticed small birds eating them. It is said that by swallowing them whole, they can avoid the bitter taste of unripe olives.

The first record of olives in New Zealand was provided by Charles Darwin when he visited the Church Missionary Society establishment

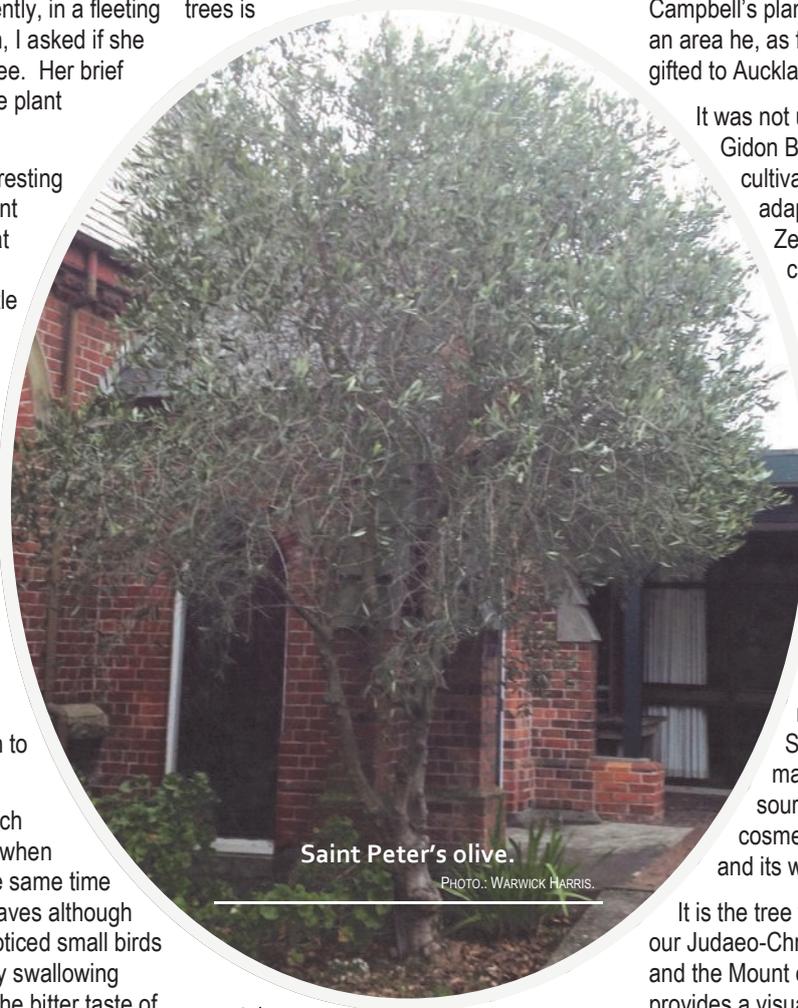
at Waimate North in 1835. There, they were growing together with other introduced fruit and vegetables. The source of those olive trees is

grow olives as a crop in this country from seedlings raised in South Australia, but they did not succeed. Relics from Logan Campbell's planting remain in Cornwall Park, an area he, as founding father of the city, gifted to Auckland.

It was not until the 1980s that an Israeli, Gidon Blumenthal, introduced olive cultivars to Marlborough which were adapted to fruit in regions of New Zealand with Mediterranean-like climates. From there a viable olive industry has established. Dunedin does not share such an environment but does have a climate which favours other woody plants, Rhododendron being the one we seem to most specifically cherish.

The olive tree, *Olea europaea*, originated in Asia Minor and has been cultivated in the Mediterranean geographical region for thousands of years. Suitable for growing on marginal land, it has been a source of fruit; oil for culinary use, cosmetic and cleaning purposes; and its wood for fuel and construction.

It is the tree which is the most central to our Judaeo-Christian beliefs and traditions and the Mount of Olives, close by Jerusalem, provides a visual focus for these. So, the olive tree by Saint Peter's north door is a very apt reminder of these connections. It is a tree for us to cherish. 🇮🇱



Saint Peter's olive.

PHOTO: WARWICK HARRIS.

uncertain.

Between 1860 and 1880 two of New Zealand's notable early settlers, Sir George Grey and John Logan Campbell, attempted to



The Mount of Olives.

PHOTO: SANCTUARY GETHSEMANE.

Updated Fellowship programme

By Raylene Kalston and Gay Webb

Tuesday, 26 September : 2pm “High Tea” at Raylene’s home, 172a Oxford Street. Join the fun and wear a hat



Tuesday, 24 October : 2pm Meet at Glenfalloch for afternoon tea followed by a pleasant stroll in the colourful gardens. Ring Raylene on 455 2389 if you need a ride

Tuesday, 21 November : 2pm an afternoon tea to meet Tessa Hicks from the Solomon Islands. Venue yet to be decided. Please note this is one week earlier than usual

Wednesday, 6 December : To conclude our year we will meet at St Barnabas at 6pm for a small Service followed by a delicious Christmas Dinner—\$27 per person. Note the Wednesday date, not the usual Tuesday.

We do hope everyone will be able to attend these meetings and look forward to seeing you there. ☺

The Frolicsome Friar



“The doctor said I’m aging well, just at an accelerated pace.”

SOURCE: WWW.HOWTOGEEK.COM.

Armistice Day Service

Sunday, 12 November at 10.30am

The Rock is planning a special item to mark this new feature of parish life. If you have a story or photo of your or a family member’s life in the services—especially if during WWI—let us know so we can include it. ☺

The Caversham Lectures 2017

- Tuesday, 7 November** : *Life with Big Brother* :
Professor Andrew Geddis
- Tuesday, 14 November** : *Opening the Mind* :
Professor Grant Gillett
- Tuesday, 21 November** : *Wrongful Conviction* :
Associate Professor Rachel Zajac
- Tuesday, 28 November** :
The current state of Anglican Roman Catholic relations :
Archbishop Sir David Moxon.
- Tuesday, 5 December** :
Citizen Stylist project :
Dr Margo Barton

In the Parish Centre at 7.30pm.

THE MERCHANT NAVY

(1) How it worked

(Continued from page 3)

and engines to Master’s orders, Pilot’s advice”. The Master is in command and will take the blame for anything that goes wrong. As an aside, there are, or were, only two places in the World where that does not hold good; one is the Panama Canal and the other is the Hoogly River in India.

The Channel Pilot will take over at Gravesend and guide the ship safely through the intricate channels of the Thames Estuary. He leaves when she reaches the pilot cutter off Dungeness and then the s. s. *Caversham* is on her own, a self-contained, self-sufficient steel workplace and home to fifty or sixty men and repository of some ten thousand tons of goods worth several million pounds. Only the Meteorological Office will have any idea where she is for the next ten



“...a self-contained, self-sufficient steel workplace and home to fifty or sixty men...”.

PHOTO: WWW.NAVIEARMATORI.NET.

days. ☺

Next month: “The Set Up”—just how do 50 or 60 men organise life on board?

Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer

10.30am: Solemn Sung Eucharist

5pm: **first Sunday of the month only** : Evensong and Benediction followed by a social gathering in the lounge.

THURSDAY:

10am: Eucharist

FIRST THURSDAY OF EACH MONTH:

11am: Eucharist in the lounge of Frances Hodgkins Retirement Village, Fenton Crescent

Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

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Vestry Notes

The essence of the August Vestry Meeting:

- ◆ The proposed considerable increase in diocesan levy for Saint Peter's was discussed
- ◆ Water seepage into two upstairs rooms in the Vicarage has continued. Dunedin Roofing Systems has been asked to revisit this problem
- ◆ Several heating options for the Vicarage were discussed
- ◆ The recent investigation of a log burner option appeared to be ruled out on the basis of cost and complexity—particularly in relation to the chimney
- ◆ The possibility of installing a gas fire will now be researched. ☑



Donate to Saint Peter's online

<http://www.givealittle.co.nz/org/SaintPeters>

For your diary

Saturday, 9 September : Walsingham quiet day

Friday, 22 September : 7.30pm : Ordination of Father Steven Benford as Bishop of Dunedin in St Paul's Cathedral

Saturday, 23 September : One-day meeting of the Diocesan Synod in our hall

Sunday, 24 September : Episcopal visit. Bishop Steven Benford presides and preaches at our 10.30am Service

Tuesday, 26 September : 2pm : Fellowship "High Tea" at 172a Oxford Street

Tuesday, 24 October : 2pm : Fellowship meets at Glenfalloch

Tuesday, 21 November : 2pm : Fellowship afternoon tea to meet Tessa Hicks

Tuesday, 7 November : 7.30pm : *Caversham Lecture*. Dr Andrew Geddis discusses our current legal and human rights in the light of recently enacted surveillance and counter-terrorism legislation

Sunday, 12 November : Armistice Day Service at 10.30am

Tuesday, 14 November : 7.30pm : *Caversham Lecture*. Professor of Biomedical ethics Grant Gillett . *Opening the Mind: Confessions of a brain surgeon*

Sunday, 19 November : Reverend Jonathan Hicks is guest preacher

Tuesday, 21 November : 2pm : Fellowship afternoon tea to meet Teresa Hicks
7.30pm : *Caversham Lecture*. Rachel Zajac, University of Otago psychology department, specialist in forensic psychology. *Wrongful Conviction—what goes wrong when wrongful convictions occur*

Sunday, 26 November : Feast of Christ the King. Archbishop David Moxon presides and preaches

Tuesday, 28 November : 7.30pm : *Caversham Lecture*. Archbishop David Moxon. *The current state of Anglican Roman Catholic relations*

Tuesday, 5 December : 7.30pm : *Caversham Lecture*. Dr Margo Barton. *Citizen Stylist project*

Wednesday, 6 December : 6pm : Fellowship Christmas Dinner at St Barnabas

Rock music



By David Hoskins, Director of Music

Vaughn Williams and The Mystical Songs.

The weekend of September 21 and 22 will witness extraordinary activity of diverse kinds. Friday, September 20 sees the Consecration of Father Steven Benford as Bishop of Dunedin in St Paul's Cathedral. Then the focus moves here, to Saint Peter's with a day long synod in the Parish Centre. There will be much to do but in true Saint Peter's fashion all will be well; preparations already being discussed and planned—I particularly like the idea of 'real' coffee being served during the deliberations!

On Sunday Bishop Steven will preside and preach at the 10.30am Solemn Sung Eucharist. Amongst the music being offered at that service is Ralph Vaughn Williams' *The Call* from the

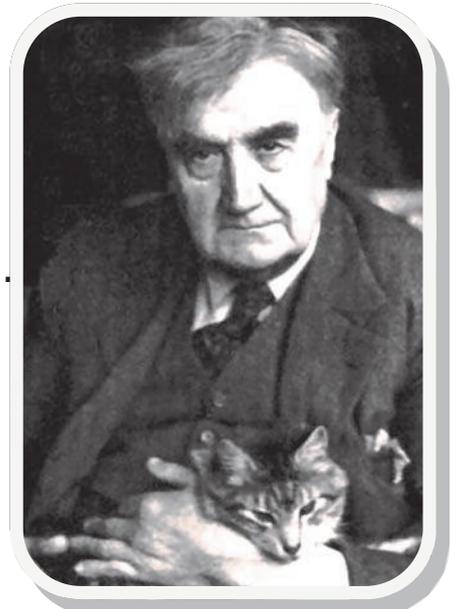


Arnold Bachop.

PHOTO: INFORMATION SERVICES OTAGO LTD.

Five Mystical Songs. Although usually sung by a baritone, with transposition the music works well in the tenor. When we have such a splendid tenor as Arnold Bachop, why not! In Vaughn Williams' obituary in *The Times*, it was noted that, 'he found in the Elizabethans and in folk-song the elements of a native English language that need no longer be spoken with a German accent, and from it he forged his own idiom'.

The *Mystical Songs* were written in 1910, fulfilling a commission from the Three Choirs Festival and performed, with Vaughn Williams conducting, at Worcester that year. Although, as his wife Ursula described him, 'a cheerful agnostic through most of his life', Vaughn Williams exhibited a remarkable ability to marry sacred texts with superb music. Despite his doubts, Vaughn Williams was inspired by the liturgy of the



Vaughn Williams with Foxy in 1942.

PHOTO: WWW.TALKCLASSICAL.COM

Anglican Church and particularly of visionary religious writings such as those of the Welsh-born English metaphysical poet and priest George Herbert (1593-1633).

The Call is the fourth song in the cycle. It features a simple folk-like melody. Here the word 'come' reflects both the poet's call to God and God's call to the poet. 📖

The Call by Vaughn Williams

Come my Way, my Truth, my Light:
Such a Way, as give's us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come my Life, my Feast, my Strength;
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can part:
Such a Love, as none can part:
Such a Heart, as joyes in love

 Justin Welby
The Archbishop of Canterbury

“ But the full answer is only in the mind of God. The mind of God is the mind of a God who in Jesus Christ reveals to us his generosity, his capacity to equip us for every need, his power that is greater than not only our weakness and our foolishness, but also than all that any human being could do to us...

...we look at these readings that we have heard today, and we see there unfolded all the love and resources of God which call us to a future that is greater than we can imagine... 📖

Preaching in All Saints Cathedral, Khartoum on Sunday 30 July as Sudan was inaugurated as the latest province of the Anglican Communion.



More online :

Read the sermon in full at:

<http://www.archbishopofcanterbury.org/articles.php/5884/archbishop-preaches-at-inauguration-of-new-province-of-sudan>

